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Home Mission Society of North Carolina was organized, and evangelists were sent to the mountaineers of Virginia and North Carolina. Of this small missionary undertaking there is little to tell, or Dr. Clewell did not think it worth the telling, for the matter is dismissed in nine pages of a volume of over three hundred and fifty pages. The book, otherwise, has the interest which attaches to local or county histories. Residents of Wachovia and members of the Moravian church may find it readable and the specialist in American history will perhaps glean from it some serviceable facts. The material has been industriously collected, but unfortunately it is not well organized, and trivial particulars get an attention they can hardly deserve. The Right Rev. Edward Rondthaler contributes a useful chapter on "The Doctrinal Position of the Moravian Church," and Adelaide L. Fries an "Historical Sketch of the Moravian Church."

A. K. PARKER.

RECENT LITERATURE IN PRACTICAL THEOLOGY.

THE lives of Christian saints, heroes, and teachers are not the least valuable part of the literature of practical theology. The present day is notable for the admirable volumes of Christian biography which teach by example the virtues of the faith. Such is *The Life of Dr. Joseph Parker*, by W. Adamson.¹ Although this biography appears so soon after the death of Dr. Parker, it has not been hastily prepared. The author began it years ago and it bears the marks of faithful, thorough work. He vividly depicts the brilliant career of this unusually able man, and at least measurably reveals the secret of his power. He came of sturdy Northumbrian stock. His father was by trade a mason, and in religious belief an uncompromising Calvinist. The son inherited a sound body and had by nature rare intellectual powers. While not a college graduate, he was carefully drilled in Latin and Greek and in translating and paraphrasing the Greek New Testament. He began to preach when he was eighteen years old, and continued to proclaim the truth of the gospel with ever-increasing enthusiasm for fifty-four years. He made preaching his supreme work. He spared no pains in preparing for the pulpit. He did, to be sure, write many books, some of which, like *Ecce Deus*, *Ad Clerum*, *The Paraclete*, *The Priesthood of Christ*, *The People's Bible* (in twenty-four volumes), and *The People's Family Prayer-Book*, are of a high order of excellence; but all of his

¹ *The Life of Joseph Parker*, Pastor of City Temple, London. By WILLIAM ADAMSON. Chicago: Revell, 1902. xvi + 387 pages. \$1.75, net.

writings contributed to the richness and effectiveness of his sermons. He was very independent in his thinking and manner of working; he was always simply himself. His discourses were largely expository, but seldom lacking in unity. With all his soul he held to the great doctrines of grace, and especially to the deity of Christ, but with sweet charity towards all who differed from him. His pulpit prayers were tender and sympathetic. He was an ardent friend of the poor and did much to lighten their burdens. In his three pastorates at Banbury, Manchester, and London he was marvelously successful both in gathering great audiences and in winning men to Christ. Still he was not perfect. He was a man of like passions with ourselves. He was sometimes mistaken in his judgments. At times he was stern and tender, magnanimous and exacting all in an hour. But just what he was in public and private, in his pulpit and in his home, the author clearly reveals. This is the test of good biography. It would be easy to find fault. In the latter part of his book the author seems to be merely an interested chronicler rather than a biographer. He records events without adequately analyzing them. Yet he manages, largely at times through the utterances of others, to keep clearly before us the great personality that he so ardently admires. A quarter of a century hence, when the perspective has lengthened, someone who has a genius for biographical writing, may be able to give the world a still more truthful picture of one of the foremost preachers of the nineteenth century, but we are glad to receive at this early day a biography of Dr. Parker so thorough and trustworthy as this.

A discourse in commemoration of Phillips Brooks, delivered in Trinity Church, Boston, on the twenty-third day of last January, the tenth anniversary of his death, is published as a "study" of that eminent preacher by his successor in the office of bishop.² The eulogist briefly but clearly sets forth the doctrinal conceptions of his distinguished predecessor, his profound sympathy with truth wheresoever found and by whomsoever held, his new statement of fundamental gospel doctrine, his loyalty to the Episcopal church, combined with the most ardent fellowship for all of whatever name who sincerely love Jesus Christ. This admirable address is a valuable supplement to the great biography of Phillips Brooks by Professor Allen.

On the border line between biography and homiletic literature is

² *Phillips Brooks: A Study.* By WILLIAM LAWRENCE. Boston: Houghton, Mifflin & Co, 1903. vi+51 pages. \$0.50.

another volume.³ Dr. Park, commemorated by these sermons, lived to the ripe age of ninety-one. In his early manhood he was a Congregational pastor at Braintree, Mass. For eleven years he held the chair of sacred rhetoric in Andover Theological Seminary, and then became professor of sacred theology, and for thirty-four years adorned that chair. He was one of the founders of the *Bibliotheca Sacra* and served on its staff of editors for fifty-six years. He died in 1900. For many years he took high rank among the most distinguished theologians of our country. Some sane observers, who were well qualified to judge, thought that for a quarter of a century he was without a peer. However, in his day he was sometimes regarded with more or less suspicion as a thinker who entertained some notions that had a dangerous tendency. But he held with unrelaxing grip to the deity of Jesus Christ, and the doctrine that Christ, by the shedding of his blood, made an atonement for our sins. He had the profoundest sympathy with the memorable generalization of the late Professor Henry B. Smith of New York: "The great fact of objective Christianity is incarnation in order to atonement. The great fact of subjective Christianity is union with Christ whereby we receive the atonement." As he apprehended the teachings of Scripture, Christ was not an evolution from beneath, but came down from heaven and, as God incarnate, bore the penalty due to our sins.

But whatever may be the present estimate of him as a theologian, he was by common consent a preacher of unusual power. Whenever it was announced at Andover that he was to occupy the pulpit the church was always packed with a throng of eager listeners. Nor were their high expectations ever disappointed. He read his sermons, but was not closely confined to his manuscript, while his emphasis gave wonderful impact to his thoughts. He held a conspicuous place among the ablest preachers of the nineteenth century. His thought was profound. He pierced to the very heart of the subjects that he discussed in the pulpit, yet his style was as clear as a sunbeam. He was also full of that fire which the truth kindled in his very bones. As he composed his sermons eternal realities rose clear on his vision and touched his heart, so that the things not seen became to him more real than the solid earth beneath his feet, and were proclaimed with an energy born of the intensest conviction. His preaching fairly met the demands of reason, but never failed to grip the conscience. He

³ *Memorial Collection of Sermons*. By EDWARDS A. PARK. Compiled by his daughter. Boston: The Pilgrim Press, 1902. 320 pages. \$1.50.

preached to the whole man, both to the head and to the heart. He had a rare combination of gifts; he was at the same time a profound theologian and a popular preacher. In this volume, the sermons on "The Theology of the Intellect and that of the Feelings," and "All the Moral Attributes of God are Comprehended in His Love," are worthy of study both by theologians and preachers; while his discourses on "The Dividing Line" and "Not Far from the Kingdom of God" arrest the attention and possess unusual pungency and power. Dr. Park also made important contributions to homiletical literature. Extended articles in the *Bibliotheca Sacra* of 1872-73 on "The Structure of a Sermon," and on "The Three Fundamental Methods of Preaching," are replete with practical suggestions.

We pass to a volume of practical exposition.⁴ After the preface, table of contents, and the revised version of the epistle of James, the Lord Bishop of Ripon divides his book into two parts. He begins the first part with a brief, pithy introduction, and then presents the general characteristics of the epistle in a fascinating way. He finds in it the self-revelation of its author, his philosophy of life, and his thoughts about God. Who he was, and the character and condition of those to whom he wrote, receive ample and suggestive treatment. In the second part of the volume the epistle is popularly yet thoroughly expounded. The current of thought that unifies the whole is clearly traced. The apostle's point of view and the vital connection of the various subjects treated by him are kept constantly before the reader. The innermost meaning of the key-words of the epistle is admirably brought out. The relation of James's thought to the truth in other parts of the Bible, and especially to the utterances of Christ, is interestingly revealed. The author's words are largely Saxon and his style is clear as crystal. Any preacher who wishes to expound in popular discourses the pre-eminently practical epistle of James, let him read and digest this volume together with that of the late Dr. R. W. Dale on the same epistle, at the same time thoroughly studying the epistle in Greek, and he will be well equipped for his important task.

Each essay in the two attractive volumes⁵ of Dr. Watkinson is based upon, or suggested by, a text of Scripture. The essays have a

⁴ *The Wisdom of James the Just*. By W. BOYD CARPENTER, Lord Bishop of Ripon. New York: Whittaker, 1903. xlx + 253 pages. \$1.25.

⁵ *Studies in Christian Character, Work, and Experience*. By WILLIAM L. WATKINSON. Chicago: Revell, First Series, 256 pages, \$1; Second Series, 260 pages, \$1.

sermonic flavor. Some of them have formal divisions, and in one instance, in the application of a thought, the author uses the second person "you," as though he were directly grappling with an audience. So that these studies are either sermons thrown for publication into the form of essays, or else the author's habit of sermonizing unwittingly asserts itself and makes his essays sermonic. In the author's thought there is nothing commonplace. It is decidedly fresh and alluring. It is clearly and forcefully expressed. We have not found in all these dissertations a single obscure or slovenly sentence. The analogies by which the truths presented are illustrated and enforced are abundant and unusually pertinent. They are suggested by a wide range of objects and reveal the author's breadth of observation and reading. And to crown all, these studies are pre-eminently practical; they pierce to the very center of Christian and human experience and "come home to men's business and bosoms." Let all who love literature that is pure in form and pregnant with thought read these essays.

The twenty-six addresses of Rev. J. H. Jowett were first published in the *Examiner*, an English newspaper. They awakened so much interest that there was a popular demand for them in a more permanent form—hence the publication of this book.⁶ Although they are called addresses the style lacks directness and is rather that of the essay. For this reason they are all the more attractive and interesting to the general reader. They are bright, suggestive expositions of texts of Scripture. They are crisp and fresh. New views are constantly opened up which commend themselves as being the innermost truth of the gospel and of Christian experience. The truth unfolded is abundantly illustrated by facts with which we are familiar in common life. If anyone thirsts after the springs of divine truth he will find many of them uncovered before him in these simple, forceful essays. This book shows that its author is a worthy successor of the late Dr. R. W. Dale, and that is justly according to him high praise.

A translation of George Christian Dieffenbach's *Evangelische Haus-Agende* has been made by Professor Charles E. Hay.⁷ It is a series of devotional meditations on weighty passages of Scripture pertaining to the priestly work and passion of Christ. These meditative dissertations cover the six weeks of the Lenten season. The warp and woof

⁶ *Thirsting for the Springs*. By J. H. JOWETT. New York: Armstrong; London: Allenson, 1903. 208 pages. \$1.25.

⁷ *Meditations for the Passion Season*. Philadelphia: Lutheran Publication Society, 1902. xiii+258 pages. \$0.75.

of them is the great doctrine of redemption through the voluntary suffering of Jesus Christ. They are written in a style clear, simple and pure. All who desire to cultivate the devotional spirit will find them helpful. Following each meditation is a short, fervent prayer, and at the close of the volume is the history of the Lord's passion in the words of the four evangelists. The sacramentarianism of these meditations will be distasteful to some. The author assumes that baptism imparts spiritual life, and that "every communicant at the Lord's Table receives with the mouth the body and blood of Christ." From this papistical doctrine Lutheranism unhappily never freed itself. The difference between the transubstantiation of Rome and the consubstantiation of Luther is so slight and obscure that ordinary mortals can scarcely discern it. If, as these meditations teach, we receive Christ by faith, then we do not receive him by the mouth.

A sermon of Henry Ward Beecher is printed without preface or introduction, so that we have no hint as to the reason for its publication.⁸ We do not find it among the author's discourses which are before us, so it may not hitherto have been in print. It is simply an average sermon of Mr. Beecher. In it he contends that we should not make the most mysterious doctrines of the gospel the test of orthodoxy and church membership, but rather the possession of the spirit of Christ. While he declares his own firm belief in the doctrine of the trinity and gives forceful reasons for it, he does not think that such belief should be the test by which we determine Christian character.

In passing to Christian institutions we notice, first, one of the books in "The Oxford Library of Practical Theology," written and published for the special benefit of the laity of the Church of England. In this volume⁹ our author discusses briefly, but clearly and suggestively, the canon of scripture, creeds, apostolical succession, episcopacy, western liturgies, church festivals, the Catholic church and national churches, penitence, and monasticism. He writes as a sturdy churchman, for churchmen, and from a churchman's point of view. He maintains that the Catholic church is the divinely-appointed channel of God's grace; believers without her pale may be saved, however, through the uncovenanted mercies of God; her grace and authority are expressed through her apostolic ministry, which is linked in unbroken succession

⁸ *The Background of Mystery.* By HENRY WARD BEECHER. Boston: The Pilgrim Press. 32 pages. \$0.25.

⁹ *The Christian Tradition.* By LEIGHTON PULLAN. New York: Longmans, Green & Co., 1902. ix+317 pages. \$1.50.

to the apostles; Christ conferred on this ministry the power to forgive sins; baptism administered by them to infants regenerates them; he who partakes of the consecrated bread and wine of the Lord's Supper partakes of the body and blood of Christ. The Church of England, while it repudiated the papacy, made no organic changes in the Catholic church, and so continues to be a part of it. The utterances of ecumenical councils are as authoritative as the Scriptures of the New Testament. Happily many able scholars of the Anglican church utterly repudiate such papistical dogmas. The author is ecclesiastical and hierarchical rather than biblical. We can commend this volume to all who wish to understand the doctrines of highchurchism.

In *The King and His Kingdom*¹⁰ the author treats first of theology and second of church organization. His chief contention is that Christ and the Holy Spirit are in the word of God. If by faith we receive the word of God into our minds and hearts, we thereby receive Christ and the Spirit. The Spirit enlightens, convicts, renews, and sanctifies men only through the written word. This thought is presented with wearisome iteration. Church organization is wholly of the Lord. To choose church officers by vote is unscriptural. They are appointed by Christ and the Spirit. To call a pastor is contrary to the teaching of the New Testament, and makes him a hireling. The book abounds in one-sided statements and half truths which are always the most mischievous untruths. The style is exceedingly diffuse. If the volume were condensed into half the space it would be greatly improved. The spelling and punctuation are original and marvelous. Throughout the book there is a merciless slaughter of the king's English. Here and there, however, the author has dropped a gem. He says: "Agnostics doubt everything and believe nothing." "No gush, however beautiful, can supply the place of gospel teaching." "You cannot love like the Savior and lie like the devil." The mission of the apostles was to bear witness to the death and resurrection of Christ. "Of course a witness can have no successor." That is terse, unanswerable logic. If the whole book were like that it would be inconceivably better than it is.

In a monograph on the *Agapé*¹¹ the author criticises an article on the same subject, written by Pierre Batiffol, of Toulouse, for the *Dictionnaire de Théologie*, in which he maintains that in 1 Cor. 11:18-34, Paul makes

¹⁰ *The King and His Kingdom*. In Two Parts. By J. CARROLL STARK. Hamilton, Ill.: the Author, 1902. 528 pages. \$1.50.

¹¹ *L'Agapé*. Par F. X. FUNK. Louvain: Bureaux de la Revue, 1903. 23 pages.

no reference to the agapé; and also that the supposed reference to it by Tertullian is a misinterpretation of him. He refers, Batiffol contends, not to the agapé supper, but to the eucharist assembly, and especially to the collection there taken for the poor and for the confessors. Thus the word agapé in Latin took on the meaning of alms, and specially designated a meal given by the rich laity to the old women who were cared for by the church. This use of the word did not, however, appear till the third century, and it disappeared in the fifth. Our author sharply attacks Batiffol's position, and shows that Augustine and most of the ablest exegetes, both ancient and modern, hold that the agapé existed in the Corinthian church, and that Paul when he set things in order there (1 Cor. 11:34) separated it from the eucharist. Anyone who has occasion to examine the subject of the agapé will find this monograph useful.

The author of *Apostolic Order and Unity*¹² was for thirty-five years a missionary of the Church of England in Persia and the Punjab, and in hearty Christian fellowship with the missionaries of all denominations. But during that period his own church at home was split "into two almost hostile camps," one seeking unity with the Greek church and that of Rome, the other unity of spirit with all who love and serve Christ; one emphasizing church organization, the other apostolic doctrine and practice. This led the author to a careful investigation of all that the New Testament and the apostolic fathers say concerning church officers and their powers. From this historic survey he concludes that the primitive churches were modeled after the Jewish synagogue instead of the temple; that in them there was no sacerdotalism or episcopacy in the modern sense, and that when such episcopacy began to appear in the second century it was wholly confined to individual local churches; and that the doctrine of apostolic succession, as held by the Roman Catholic church and the Church of England, has no recognition or foundation in the New Testament or in the writings of the apostolic Fathers. His discussion of the epistle of Clement, the Didaché, Ignatius, and Polycarp is just and scholarly. He contends simply for the truth. He is charitable in statement, irenic in spirit, and writes to promote the brotherhood of all true believers in Christ irrespective of the church organizations to which they belong.

Professor Davison's ordination charge¹³ was delivered first before

¹² *Apostolic Order and Unity*. By ROBERT BRUCE. New York: Imported by Scribner, 1903. xiii+151 pages. \$1.

¹³ *The Christian Ministry: Its Origin, Scope, Significance, and End*. By W. T. DAVISON. Cincinnati: Jennings & Pye, 1902. 65 pages. \$0.15.

the Irish Wesleyan annual conference in Dublin and repeated, in 1902, at Gravel Lane Chapel, Manchester. It is comprehensive and scriptural in thought and full of apostolic fervor and force. Here and there are pithy, quotable sentences. "The only true successors of the apostles today are men who work in apostolic spirit, after apostolic fashion, for apostolic ends." This is a parody on Sir William Hamilton's famous utterance, "Nothing is important in this world but persons; nothing is important in persons but character."

GALUSHA ANDERSON.